



SUMMARY

PUBLICATION OF THE COMMITTEE
FOR BULGARIANS ABROAD

RODOLYUBIE magazine started coming out
from January 1983 as a continuation of SLAV-
YANI magazine founded in 1945

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COMMEMO-
RATION
AT CYRIL'S
GRAVE
Reception
in the Vatican

The lovely hymn "March on, people reborn!" was sung again as it is every year in the San Clemente Basilica in Rome. Many Bulgarians who live and work in Italy and foreign guests went there to pay homage to the immortal cause of Cyril and Methodius. The official Bulgarian delegation visiting the capital of Italy for the occasion was also present.

The Metropolitan of Lovech, Grigorii, served a solemn liturgy to glorify the two brothers of Thessalonica. The representative of the Vatican State Secretariat John Bukovski attended the service to pay the homage of the Catholic Church to the life and work of the two patrons of Europe.

A wreath was laid by the official Bulgarian delegation at the grave of Constantine-Cyril the Philosopher in the vault of the San Clemente Basilica. One of the chapels of the basilica with a big mural featuring Cyril and Methodius was adorned with plenty of flowers.

The head of the Roman Catholic Church Pope John Paul II received in his personal library the official Bulgarian delegation for the celebrations of the day of Slavonic script and of Bulgarian education and culture led by Prof. Mincho Semov, Rector of the Kliment Ohridski University of Sofia. The Bulgarian Ambassador Raiko Nikolov was present at the reception.

The Pope spoke in Bulgarian expressing his wishes for the further all-round development and prosperity of our people. He highly appreciated the great significance of the lifework of Cyril and Methodius for all Slav peoples and for the world at large and Bulgaria's role

on its preservation and development.

On behalf of the delegation Prof. Mincho Semov presented to Pope John Paul II the collected works of Clement of Ohrid in three volumes and "The Catalogue of the Slavonic Manuscripts in the Vatican Library" and "Codex Assemani", co-publications of the Bulgarian archaeological commission and the Vatican Library.

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NEW ISSUE
OF CYRILLO-
METHODIAN
NEWSPAPER
"O PISMENEKH"



For eight years now the Union of Bulgarian Journalists has been publishing the biannual Cyrillo-Methodian newspaper "O Pismenekh" — On Letters. The international editorial board is composed of eminent Slavists from different countries. The Chairman of the Union of Bulgarian Journalists Vesselin Yossifov is the editor-in-chief.

The latest issue No 12 which came out during the Second Inter-

national Congress on Bulgarian Studies in Sofia is dedicated to the 1100th anniversary of the arrival of the disciples of Cyril and Methodius in Bulgaria. The newspaper is exclusively preoccupied with the recently discovered works written by Constantine of Preslav in Pliska in 886 which are an irrefutable proof of the unity of the Old Bulgarian literary schools of Pliska, Preslav and Ohrid. The appeal of the outstanding Old Bulgarian man of letters "Gather, Slavs, around the world" is printed as a poster together with a portrait of Prince Boris Mihail of "The Gospel Commentary". The excerpt about "the servants exiled by the three-tongue advocates to wander about the lands and glorify Christ according to the true faith—" is likewise presented as a poster.

The issue in question carries contributions made by some of the modern continuators of the lifework of Cyril and Methodius — world-famous foreign scholars. The eminent Bulgarian scholars Academician Peter Dinekov, Academician Dimiter Angelov, Prof. Kouyo Kouev and the representative of the Cyrillo-Methodian Centre at the Bulgarian Academy of Sciences Svetlina Nikolova survey the participation of Bulgarian science in the celebration of the 1100th anniversary of the great Slav preceptor Methodius.

"The Catalogue of Slavonic Manuscripts in the Vatican Library" (in Bulgarian and Italian) presented in the issue in question is the product of international scholarly cooperation which merits the highest praise. The newspaper reprints the will of Academician Ivan Dujcev who bequeathed his rich collection of books to the library of the Kliment Ohridski University of Sofia, and excerpts from his latest book addressed to youth. The father of the computer John Atanassov who recently visited his father's country Bulgaria writes about the efforts to invent a new universal alphabet for all languages.

The Cyrillo-Methodian newspaper is circulated in many countries in the world. Readers and insti-

tutes abroad can contact for subscription: Sofia — 1000, Boul. Rousski 6, Hemus Foreign Trade Organization.

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ACCENTS
SELF—ACHIEVED!



VESSELIN YOSSIFOV

We celebrate the 1100 th anniversary of the arrival of the disciples of Cyril and Methodius in Bulgaria. Clement, Nahum and Angelarius arrived and the minds and hearts of their Bulgarian followers touched off the interminable chain reaction of the lifework of Cyril and Methodius throughout the centuries. Today we write historical treatises, and novels, make films, decipher the notation of songs and hymns, yet we find it incredibly difficult to imagine the wisdom and perspicacity of the Bulgarian ruler Boris I who received the barefoot preachers of the Old Slavonic Bulgarian word as down-to-earth men and not as messengers of God.

A new spiritual sparkle was kindled in the royal city of Pliska and in Preslav where the capital was shifted and nothing was ever to extinguish it. In Ohrid and in the district of Koutmichevitsa which

were another spiritual centre Clement tempered the minds and hearts of thousands of pupils whom nothing could deter from the fulfilment of their historic mission. The decision of the Preslav Popular Council in 893 was the apex of historical perspective: the Slavonic Bulgarian language ousted forever the Greek language and Bulgarian writing became a law on the territory of Bulgaria. The cause of the Thessalonian brothers became the cause of the Bulgarian state.

The spiritual armour of the word as a state and popular acquisition was added to the sword, spear and shield.

The cause of Cyril and Methodius and of their Bulgarian disciples was and is a living cause woven into all spheres of the Bulgarian national life.

Present-day Bulgaria and her socialist nationvenerate them because without the memory of them there would be no Bulgarian memory. We need what they did eleven centuries ago on the threshold of the new millennium when there will be Bulgaria and a Bulgarian nation again in the van of human culture and civilization as it was eleven centuries ago. □

22 CLEMENT OF OHRID



KLIMENTINA IVANOVA

Their lot was to teach, to be on the move and to fight for Slavonic education and culture. Their lot was a life of persecution, wandering, apostolic feat and duty to pupils. The disciples of Cyril and Methodius were dedicated to one and the same idea. One of them was Clement of Ohrid, the closest follower of the Thessalonian enlighteners, the man who translated Cyril's and Methodius' progressive ideas into reality, the energetic or-

ganizer of clerical and literary matters in Bulgaria.

Clement of Ohrid was canonized as saint shortly after his death. Legend mingled with historical sources to make an image in an atmosphere of sanctity and love by all people and it is this image that has come down to us.

Clement of Ohrid originated from the Bulgarian Slavs, "from the European Moesians whom the people commonly knows also as Bulgarians" (Demetrius Chomatianus). It is strange we do not know when exactly he threw in his lot with the Preceptors. Many scholars believe, not without reason, that Clement was probably a Slav from the region which Methodius governed before he took orders and withdrew to Mount Olympus in Asia Minor. Likewise probable is the supposition that the young Bulgarian accompanied the brothers in their Khazar mission, that he was present when the relics were found of Saint Clement, the Pope of Rome, in Cherson. This may explain why he took orders and the name Clement, a rare name among the Bulgarian Slavs in the 9th century.

We know for sure that Clement of Ohrid was one of the disciples whom the Preceptors took with them to Great Moravia and Pannonia where they brought the alphabet they had created and the earliest Old Bulgarian translations. Clement was one of the three whom the Pope ordained in Rome. After Cyril's death Clement of Ohrid supported Methodius in his struggle to reinstate Slavonic education among the Moravians and Pannonians and suffered the persecution to which the handful of Cyril and Methodius' disciples were subjected. After the death of Archbishop Methodius (885) together with the Preceptors' disciples who had survived, he left for Bulgaria, the land they all longed for as the hagiographer Theophylact wrote: "They thought about Bulgaria and hoped that Bulgaria will give them peace." When Clement, Nahum and Angelarius met Prince Boris, the cause of Cyril and Methodius was reborn. Clement could not have known then that he was to live for another 30 years during which the foundations of Bulgarian culture would be laid. According to historical sources Prince Boris highly appreciated the abilities of the future archbishop of Ohrid. He received with enthusiasm and veneration all the disciples of Cyril and Methodius: the ones that arrived from across the Danube and the others who had been bought off at the slave market in Venice. Prince Boris had bold plans: to have suitable teachers who would enlighten numerous men of letters, copy and disseminate extant texts of Cyril

and Methodius, translate works that were needed, prepare the necessary corpus of liturgical literature. In his bold dreams the Prince relied on the most illustrious of the disciples of Cyril and Methodius who had found refuge in Bulgaria: saint Clement, presbyter Nahum and Constantine of Preslav. He provided conditions for work before the end of 885 when they arrived in Bulgairia.

The year passed and Clement of Ohrid left Pliska. He governed a vast territory between the Adriatic Sea and the Rhodopes and pursued the Bulgarian Prince's enlightenment policy on that territory.

For seven years Clement taught in Koutmichevitsa region. What the Byzantine author Theophylact described would have seemed incredible and had it not been corroborated by other sources and had we not known that Theophylact used a Slavonic text which has not come down to us. Clement of Ohrid organized the cultural and educational life in the southwest Bulgarian lands with amazing energy. Literacy was the beginning of all. "Because of the magnanimity of his goodness, he brought us the humble and low ones, closer than the others and we were always with him; dedicating himself to everything he did, or spoke, or taught us. We never saw him idle; he taught the children, in diverse ways at that: he showed the letters to some; he explained the meaning of what was written to others; he adjusted the hands of some to write... or else he read, or wrote books, and sometime he did two things at once — he wrote and taught knowledge to children..." Thus before the Preslav Council Clement of Ohrid founded the Ohrid literary school which played in the Lower Land the role that Pliska and Preslav had in North Bulgaria — to breathe life and lend meaning to the lifework of Cyril and Methodius, to the Slavonic script and to the pursuit of education and culture in the vernacular.

When in 893 the Bulgarian church completely dissociated itself from the Byzantine church, simultaneously with the Preslav Council and the ascension of Prince Simeon the Old Bulgarian literary language was accepted as an official state and literary language. The pupils of Clement of Ohrid were trained for their ordination as priests and enlighteners and the teacher Clement was promoted "the first bishop of the Bulgarian tongue" over a vast territory which comprised the Dragovitsa region and later, Belitsa region. The town of Ohrid became the seat of Clement's diocese. This high promotion of the disciple of Cyril and

Methodius shows that Prince Simeon was well aware of the scope of his activity and of Clement of Ohrid's exceptional merits for the Bulgarian people.

Literary activity continued to be one of the preoccupations of the Bishop of Belitsa. The founder of Bulgarian literature Clement of Ohrid was an exceptionally prolific writer whose pen brought the Bulgarian word in perfect aesthetic harmony with Byzantine literature which had a history of many centuries. He wrote works in all genres that had a great impact on his people. Clement of Ohrid had a rare poetic talent. In the words of Theophylact of Ohrid "he nourished men with his word which is real bread..."

Step by step Clement of Ohrid created the Bulgarian literary language.

Of all works that Clement of Ohrid wrote we appreciate most the ones that are an apology and glorification of the Slavonic script and a veneration to the lifework of the Preceptors. Clement of Ohrid wrote his most poetic and moving work "Eulogy of Cyril" about Constantine-Cyril the Philosopher and it is one of the top achievements in Bulgarian mediaeval literature. There Clement portrays his teacher, the creator of the Slavonic script and culture, as an apostle of the spirit who radiates enlightenment and knowledge.

An eulogy of the two enlighteners, Cyril and Methodius, is ascribed to Clement of Ohrid.

Clement died at an advanced age, on July 27, 916 in the St. Panteleimon Monastery in Ohrid. The grateful Bulgarian people immediately proclaimed him a saint and incorporated to the Seven, the martyrs who continued the lifework of Cyril and Methodius in Bulgaria. Clement of Ohrid was not forgotten after his death. Generation after generation venerated that great man who dedicated his life to the Bulgarian people. □

20 THE DISCIPLES

VENTSESLAV NACHEV

A lifework is really lasting and fruitful when the masterminds have followers who in the vicissitudes of time cherish the behest, example and love of the teachers and transfer them in a new time and in a new historical background.

Constantine-Cyril the Philosopher died of over strain in 869 in Rome. The elder brother Methodius was left alone in the field of letters. Till the end of his life he worked for the cause of Slavonic script and culture in Moravia. Neither the persecution of the German clergy nor his imprisonment bent the iron will of that man. He worked indefatigable and defended each people's right to write in its native language; he declared war on the three-tongue heresy according to which God should be worshipped only in the three sacred tongues: Hebrew, Greek and Latin.

The German clergy seem to have just waited for Methodius to die — he died in 885 — and with the support of papal Rome attacked the disciples of the Thessalonian brothers. The conflict was neither accidental nor episodic. In later times we have witnessed instances when the forces of reaction form a brutal alliance against all that is new, progressive, bright and humane. The style is invariable: violence and cynicism reign supreme on the one hand, and bright and noble stoicism — on the other. The brothers' disciples were imprisoned in Moravia and expelled after inhuman torture.

So Clement, Nahum and Angelarius left Moravia. The rest of Methodius' disciples had an equally miserable lot. They were sold to merchants who took them to the slave market in Venice. There the Byzantine ambassador bought them and took them to Constantinople. And from Constantinople they were sent to Bulgaria.

As we can see Old Bulgarian culture and letters were conceived in sublime suffering from which inextinguishable light emanates to prove again the saying that the merit of a cause is measured by the effort and the sacrifice it takes.

Clement, Nahum and Angelarius reached Belgrade which was a Bulgarian fortress then on a raft they had made and tied with bast fiber. They were welcomed as the

messengers of fortune and sent over to Prince Boris who "had long pined for such men", as we read in chronicles. Let us consider this expression with more care. It is a clue to understanding the epoch, the spiritual world of mediaeval Bulgaria. She was prepared from within and mature to become the spiritual cradle of the cultural revolution of Cyril and Methodius. The Slavonic culture and script would have remained but an episode in the history of Europe and the world, would not have been revived and established as an unprecedented cultural phenomenon had it not been for Bulgaria and her pursuit of enlightenment.

Bulgaria witnessed a rare union of the state personified by Boris and his adherents and of culture embodied by the disciples of the Thessalonian brothers. Here is one very important fact: the first cultural figures of Bulgaria were far from being men of letters, translators and scholars dissociated from the needs of the day; on the contrary, they were socially committed, with a strong sense of civic duty and sought to popularize their renewed country. They had embraced the ideas of their day, they were preoccupied with the well-being of the Bulgarian people, they wanted to help their people reach a higher cultural orbit, come in touch with the achievements of Christian Europe and with the heritage of ancient thinkers.

Within some 20 years Bulgarian literature became a mature literature and after a certain time its noble influence spread far and wide. Old Bulgarian language became for Slavdom what Latin was for the peoples of Western Europe. In a word, Old Bulgarian became the classical language of the Slavs.

Preslav and Ohrid were the two literary centres which radiated profuse light. Prince Boris built a majestic monastery St. Panteleimon for the needs of the new Slavonic culture at the mouth of the river Ticha where the Gerlovo Gorge ends near Preslav. Nahum, Constantine, Tchernorizets, Doks, the young ec-

clesiastic Simeon, Gregory and many others went to that monastery. They all were highly erudite men who embraced with zeal the creation of Old Bulgarian literature. Those men of letters were well aware they were not merely writing useful books, useful orations and didactic pieces but that they were creating an epoch.

The most illustrious works in Bulgarian literature were written in the St. Panteleimon Monastery: "The Gospel Commentary", "The Alphabetical Prayer", "O Pismenekh" (On Letters) which is an ardent and well-grounded apology of Old Bulgarian literature and culture.

The disciples of Cyril and Methodius were more than men of letters and enlighteners; they were the architects of Bulgarian culture and literature. It is their historic merit that they created a literature which thrived in Bulgaria and survived all vicissitudes. Moreover, by virtue of the laws of cultural continuity this literature and culture reached all Slav peoples who like the Bulgarians embarked on new glorious roads. □

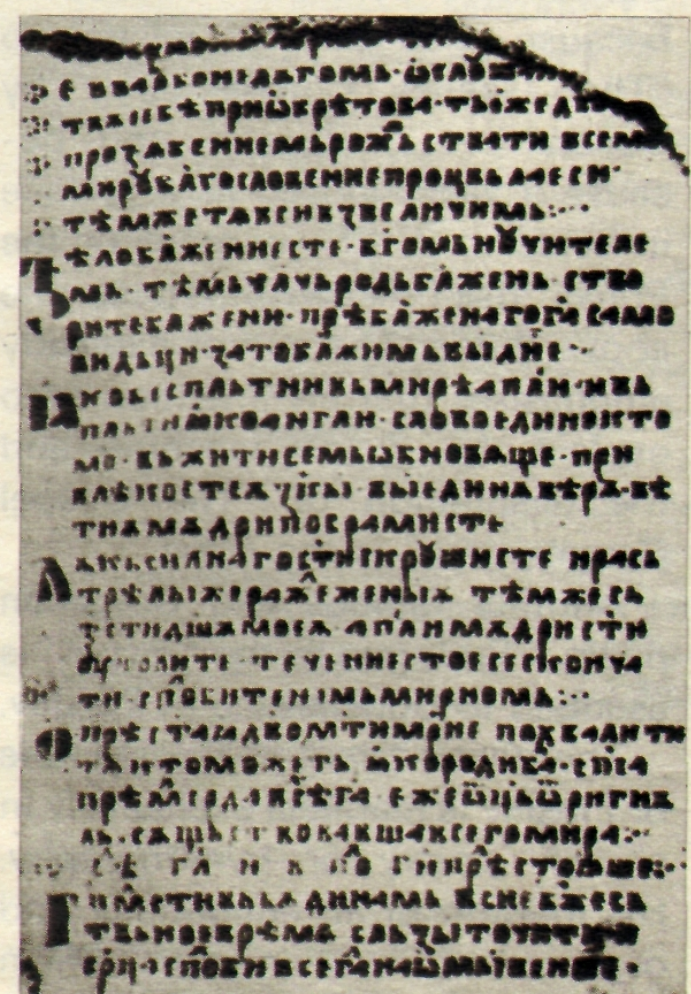
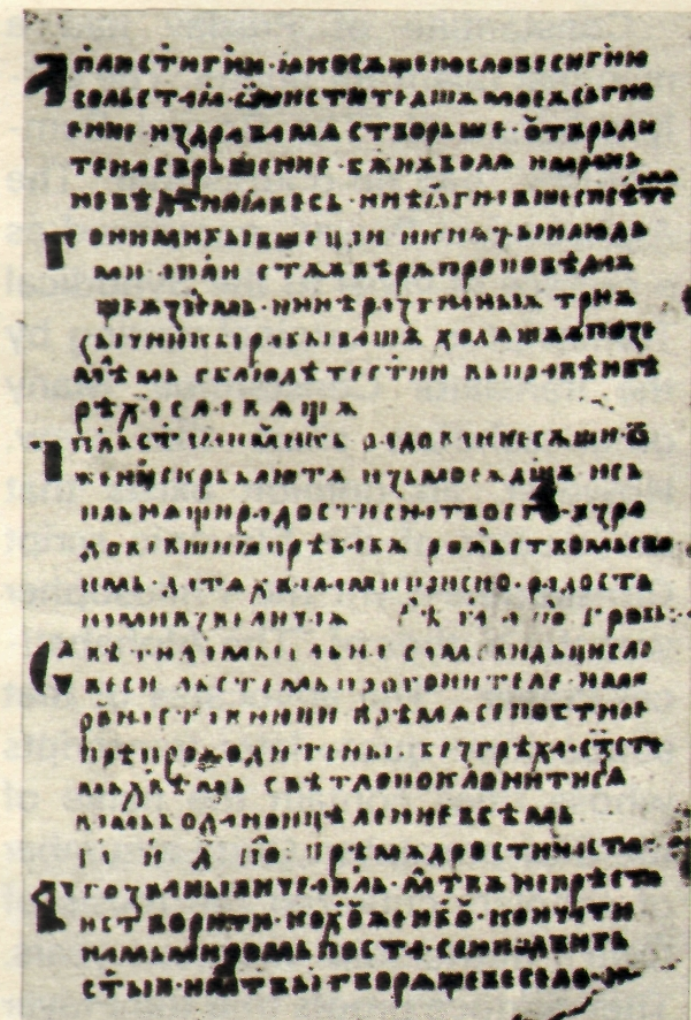
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CONSTANTINE OF PRES LAV

GEORGI POPOV

Constantine of Preslav known also as Presbyter Constantine or Bulgarian Bishop Constantine is one of the most illustrious names in Old Bulgarian literature of the Golden Age. We know very little about his biography. The most important historical account that has come down to us is the marginalia of Monk Theodore Duks to the Old Bulgarian translation of the "Four Discourses against the Arians" by Athanasius of Alexandria. Among other things the marginalia say that the translator of the Discourses, Bishop Constantine, is a direct disciple of Methodius.

Though the marginalia were published in early 19th century Constantine of Preslav and his work came to be treated more definitely after the discovery of the oldest extant transcript of "The Gospel Commentary" — the 12th century Synodical Transcript. It is an exceptionally valuable manuscript which, besides works by Constantine of Preslav contains the oldest portrait of the Bulgarian Prince Boris.



Those sources tell us that Constantine of Preslav was one of the direct disciples of Cyril and Methodius. Initially he participated in the struggle to institute the Slavonic liturgy in Great Moravia and Pannonia and afterwards he was one of the enlighteners and organizers of spiritual life in Bulgaria during the reign of Boris and Simeon.

If sources about the life of Constantine of Preslav are scanty his literary works completely reveal the riches of his soul and talent. His rhetoric gift and profundity in theology made him one of the eminent Old Bulgarian preachers. Constantine of Preslav manifested his gift of a preacher very vividly in the composition of "The Gospel Commentary", the first systematic collection of sermons in Old Bulgarian literature. The sermons in the collection interpret the content of the Gospel readings appointed for each Sunday of the year.

Constantine of Preslav was a continuator of the Cyrillo-Methodian tradition in evolving the Old Bulgarian literary language. He adhered to the Cyrillo-Methodian principles and concepts of translation and creative writing. In Constantine's works we observe simplicity of expression and clarity.



Constantine of Preslav had a manifest talent for poetry. The early scholars of "The Gospel Commentary" had no doubts that "The Alphabetical Prayer" composed as a preface in verse to the Synodical Transcript is an original writing by the translator Constantine. Many other scholars share that view. However, an opinion exists that the creator of the Slavonic script Constantine-Cyril the Philosopher was the author of "The Alphabetical Prayer". The advocates of that supposition quote later transcripts whose titles contain the name of the Slav preceptor. Quite a number of scholars criticized the thesis of Cyril's authorship in recent years. They adduce proofs that the Prayer could not have been written by Constantine-Cyril the Philosopher because it is directly related to "The Gospel Commentary" by Constantine of Preslav and because it is composed as a preface in verse to it. The content of the Prayer itself likewise proves the above thesis. The author explicitly emphasizes that his intention is to explain the gospel teaching and the destination of "The Gospel Commentary" is the same.

Another famous Old Bulgarian poem, "Prologue to the Gospel" is ascribed to Constantine of Preslav.

The poetic talent of Constantine of Preslav is manifest exclusively in church poetry or hymnography. His mission of an enlightener and organizer of Christian church life in Bulgaria was closely related to the needs of the Slavonic liturgy.

The erudition, poetic talent and creative inspiration of Constantine of Preslav make him one of the eminent representatives of mediaeval Christian culture. His prolific literary heritage which has not been thoroughly investigated and studied yet reveals the tremendous contribution of the enlightener, translator and poet Constantine to Bulgair's cultural and spirital advancement. □

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ALMA MATER OF SOFIA

DIMITER TODOROV

The dream of generations of revivalists who had dedicated their life and work to the well-being of their people came true when a higher school was established in Sofia, in 1888. Initially it had two faculties but soon the "doyen" of higher education in Bulgaria occupied a solid place in cultural and political life. The University grew



confidently: the number of students increased, new faculties opened, within a few years the opinion of lecturers came to be regarded as the most competent assessment of scientific, cultural and political phenomena.

History keeps dear memories of nationwide material support to the first Bulgarian higher school. In 1896 Evlogi Georgiev made an amazing donation. In his will he wrote he wanted "to make a sacrifice to the Homeland so as to build the first Bulgarian university where the generations to come will learn in the main how to treasure, keep and multiply the values which Bulgaria is happy to have acquired in our day..." The donation consisted of 10,200 sq m in Sofia and a sum of 0.8 million levs. Besides, the sum total, the will read, was to amount to about 6 million levs after the sale of immovable property and form a special fund whose revenues were to be used to build and maintain the higher school. Though the construction started as late as 1924 the names of Evlogi and Hristo Georgiev were associated forever with the majestic building of the University.

Special funds were instituted in 1908 to be used for various university purposes depending on the will of donors. The university professors themselves had an understanding of the noble motives of donations. In 1934 they deducted from their salaries a sum of 15,000 levs to build a monument to Clement of Ohrid and unanimously objected to the attempt of the bourgeois government to exercise control on the funds. The fund 100 Years Kliment Ohridski University of Sofia continues those historic traditions. The basic aim of the fund is to popularize and promote donation campaigns in Bulgaria and abroad and obtain means for the development of the University of Sofia.

In the very first decades of its existence the University of Sofia gained prestige and popularity abroad. It established relations with scientific societies, educational establishments and cultural institutes around the world. The donation of

Sir Edward Boyle, Chairman of the London Balkan Committee, made on May 24, 1936 was a manifestation of highest respect. At a gala meeting in the hall of the University he read letters of greetings from the Chancellor and Rector of Oxford University and presented a replica of the crozier, a symbol of academic authority, carried in front of the Rector of Oxford. Scientists of the University defended doctorates in Gottingen, worked with Rutherford and Heisenberg at Cavendish Laboratory, read lectures at most prestigious forums.

Today the University of Sofia maintains contacts with 40 educational establishments of the five continents. The main forms of cooperation are agreements on the coordination of curricula, on the exchange of lecturers, on joint research, specializations, exchange of books. The relations with the universities in Moscow, Leeds, Prague, Paris, Helsinki, Berlin, Pittsburg, Warsaw, Athens, Madrid are traditional. The Sofia Alma Mater is an active member of the International Association of Universities and an ex-rector of the University is the Deputy Chairman of that organization. Shigeyoshi Matsumae, Amadou Mahter M'Bow, Indira Gandhi, Perez de Cuellar have spoken in the hall of the University.

Some 30 years ago the University had five faculties; today they are 14. The specialities were 21; today they are 42. Students numbered 7,200 and they now number 13,120. The lecturers numbered 475 as against 1,125 today.

The training of highly qualified cadres, the development of Bulgarian science, the cherishing of traditions acquired during the centennial existence of the University, creation and preservation of cultural values — such are the tasks of the University of Sofia today. Naturally, future is uppermost in the minds of the young people in the lecture halls. Future is uppermost in the mind of everyone: new creative plans, future research, developments, meetings. The Sofia Alma Mater is a dwelling place of the perennially young, enthusiastic and inquisitive university spirit. □

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HONRAS FUNEBRES A CIRILO

Recepción en el Vaticano

El maravilloso himno "¡Camina, pueblo renacido!", entonado por centenares de personas, volvió a resonar en este luminoso día al igual que todos los años en la basílica de **San Clemente**, de Roma. Muchos búlgaros que viven y trabajan en Italia, lo mismo que invitados extranjeros acudieron a manifestar su agradecimiento a la obra inmortal de Cirilo y Metodio. Estuvo presente también una delegación oficial búlgara que visitó la capital italiana con este motivo.

La misa solemne en honor a los dos hermanos de Salónica corrió a cargo del arzobispo Grigori de Lovech. John Bukovski, representante del Secretariado Estatal del Vaticano con su presencia manifestó el respeto de la iglesia católica hacia la vida y la obra de los dos eslavos.

Ante el sepulcro de Constantino Cirilo el Filósofo en el sótano de la basílica de **San Clemente** la delegación oficial búlgara depositó una ofrenda floral, como muestra de reconocimiento. Muchas flores adornaron una de las capillas del templo donde en un gran fresco aparecen las imágenes de Cirilo y Metodio.

El Sumo Pontífice Juan Pablo II recibió en su biblioteca personal a la delegación oficial búlgara para la celebración del Día de la Escritura eslava y la Cultura e Instrucción búlgara, encabezada por el profesor Mincho Semov, rector de la Universidad **Kliment Ohridski** de Sofia. Estuvo presente asimismo el embajador búlgaro Raiko Nikolov.

El Papa pronunció un mensaje de saludo en idioma búlgaro por el florecimiento y el desarrollo multifacéticos del pueblo búlgaro. El dió una alta valoración a la importancia universal y paneslava de la obra de Cirilo y Metodio y al papel